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infinite value of the atonement was destroyed. This was the error that the General Council of Ephesus had to guard against; they had to maintain that the very person who was born of Mary was also the Son of God, and, therefore, God. They did this by calling her *θεοτοκος*, the exact meaning of which is—"she who brought forth him who was God." This was then the whole meaning and intention of the term; and in this sense it is held and approved by all orthodox Protestants. The sense which later Romish writers have sought to put on the term is this—that Christ in his divine nature and office is subject to Mary as his mother; and, sometimes, even attributing deity to herself as his mother—thus Bernardinus de Busti, "she understands herself in her son, to be as his other self, INVESTED WITH DEITY."—Mariale, part xii., sermon 2. It is clear that the Council of Ephesus never had any idea of using the term in any such sense as this; and it was such awful abuses and perversions of the term in later times, that led to the term itself being dropped by Protestants, although they hold firmly all that the term was at first intended to express and defend—namely, that he who was born of Mary was truly God. The church does well to invent terms to exclude from her ministry those who introduce heresies; and she does well, too, to drop those terms when they are perverted to countenance other heresies, all the while holding and preserving one and the same faith herself.

If any one wish for further proof of the real object of calling Mary "the Mother of God," we quote from another source. "From the time wherein the Virgin Mother did conceive in her womb the Word of God, she hath obtained such a kind of jurisdiction, so to speak, or authority, in all the temporal procession of the Holy Ghost, that no creature hath obtained any grace or virtue from God, but according to the dispensation of his holy mother" (Bernardin. Scens., Serm. 61, art. 1, cap. 8). Again; "Because she is the mother of the Son of God, who doth produce the Holy Ghost; therefore, all the gifts, virtues, and graces of the Holy Ghost are by her hands administered to whom she pleaseth, when she pleaseth, how she pleaseth, and as much as she pleaseth" (In the same Sermon).

Do not wonder at this, reader, that all power should really belong to her, and not to God (that is, if you can believe in these men), for the other Bernardine (de Busti), will tell you (if you can believe him), that "howsoever she be subject to God, inasmuch as she is a creature; yet she is said to be superior and preferred before him, inasmuch as she was his mother!"—Mariale, part xii., ser. 2.

This man was the most famous preacher of the Church of Rome in his day; and similar doctrine about "the mother of God" is now countenanced and circulated by the Church of Rome, in "the Glories of Mary;" the writer of which has lately been made a saint by the Pope.

Was it not time to drop the term "Mother of God," when it led to such teaching as this?

THE CATHOLIC LAYMAN AND THE INDEX EXPURGATORIUS.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

YOUR HONOUR—Will you tell us, is it true, does bad books go to Purgatory, all as one as bad men? For there's some of the neighbours gathers into my house on an evening to read the CATHOLIC LAYMAN, and while we was reading last night, in comes Peter Connelly, that's clerk and school-master in the chapel, and mighty mad he was to see what we was reading. "And don't you know," says he, "the CATHOLIC LAYMAN is put in the *Index Expurgatorius*, by his Holiness the Pope?" And with that we all began axing him what that was at all. Well, with that, he seemed very bothered for a minute, how to tell us; but he gathered himself up, and says he, "its ignorant creatures you are that doesn't know Latin" (for he is a mighty conceited little fellow about his learning); and when we kept on axing him he began to tell us: "sure its Latin," says he; "and, sure, *index* is the Latin for what's in a book," says he; "and *expurgatorius*," says he, "of course, that's in regard of Purgatory, and so it means the list of them that's in Purgatory." And one of the boys said, "he never heard tell before of books going to Purgatory, and how would the Pope send them there at all." "And isn't it just the place for the like of the heretic CATHOLIC LAYMAN," says Peter, "where it would be burnt all out, the first blaze?" And with that Ned Gallagher says, "and was it just the one paper the Pope sent to Purgatory, or was it all the papers in a bundle?" "Why, all of them, to be sure," says Peter. "And do they be burned there?" says Ned. "To be sure," says he; "the first look of Purgatory puts them all in a blaze, and there isn't so much as a bit of tinder left you could light your pipe at." "Well, now, its clear to me," says Ned, holding up the paper, "that this one isn't burnt yet, anyway." "Well done Ned," says all the boys. "that's it anyway."

Well, there was one Mike Slattery with us, that knows the Latin, for he was at school when he was a boy with Bob Slattery, of Tralee, and it's he that was the scholar, and says Mike, "don't you see it's not *purgatorius*, but *expurgatorius*, that's in it; and what's the meaning of *ex*," says he, "isn't it Latin for out of, and so, if it means anything about it," says he, "it means the list of them that's out of purgatory. Is it forgetting your Latin you are, entirely, with all your learning?" says he. And your honour never seen a man so knocked off a heap as Peter: and he cut off

as hard as he could; and, I'm thinking, it's to tell the priest on us he went. But never fear, your honour, the boys will read the CATHOLIC LAYMAN if it's at the back side of a ditch, or the bottom of a bog-hole, now we're cutting the turf. But, when he was gone, we agreed we would write to your honour, and ask if it's true that the Pope has took all the CATHOLIC LAYMAN out of the post-office, and sent them all in a big bag to Purgatory. But why would we bother your honour about it at all, when we know well enough that our paper is not gone to Purgatory at all, but just safe in the top of my hat this minute. But, your honour, will we get any more of them at all by the post-office?

Your honour's servant,

TEDDY BRIAN, of Kerry.

As far as we know, Peter Connelly is under a mistake, and more mistakes than one. It is not true that the Pope has put the CATHOLIC LAYMAN into the *Index Expurgatorius*; and if he did it in the way that Peter thinks, it would be a heavy job, for so many copies of the LAYMAN are published, that we send it to the Post-office in a dozen large sacks—each on the back of a man—as large as potato bags in a market.

But, it is an opportunity for us to explain to Roman Catholics things about their religion, that they know (as it seems) very little about.

There is a meeting of the Cardinals at Rome, called "the congregation of the Index." It is their business to read the books that are published. They keep two lists of books, one called the *Index Prohibitus*; and when the Cardinals write down a book in that list, the meaning is, that no Roman Catholic may read that book at all. They keep another list called the *Index Expurgatorius*, and when a book is put down in that list, the meaning is—that no one is allowed to read that book until it is purged out. And, then, some one is appointed to go over that book, and scratch out or change whatever the Church of Rome thinks contrary to faith or morals.

Same time or other we may have room to show to Roman Catholics what kind of books those Cardinals condemn, and what sort of changes they make in them; and also what kind of books they approve of without any change being made in them; with all which they will probably be not a little surprised. We can only say, at present, that the Pope and the Cardinals have lately taken the trouble to put into the prohibited index some of the school-books of the National Schools—such as the Lessons on the Truth of Christianity, the Lessons on Logic, or the Art of Reasoning, and we believe also the Scripture Extracts; all which books were approved of, as fit to be learned by Roman Catholic children, by the late Dr. Murray, Roman Catholic Archbishop of Dublin. But the Pope and the Cardinals, in their great care for faith and morals, have never condemned or purged out such books as those of Bernardine de Senis, or Bernardine de Busti, of which we have given extracts in our answer to Mr. Blood's letter, in this number, nor the books of the Jesuits, mentioned in our present number. If the Cardinals meet a book that may lead men to read the Bible—like the Scripture Extracts, they condemn that at once; but if they meet a book that teaches that the Blessed Virgin is superior to God himself, they never purge out that.

The subject is most important, because it shows that the Church of Rome is responsible for all the teaching of her priests and members that she does not condemn, and that she must be considered as approving of it. We invite communications on the subject from those who have made it their study. That Peter Connelly should take *Expurgatorius* "in regard of Purgatory" is, no doubt, very absurd; but it is very like many other arguments in which words that sound like Purgatory are taken as proofs of it, though, in fact, they have nothing to do with it.

NUNNERIES.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—I read your remarks on nunneries with interest, and as the subject is one of great importance, I desire to call the attention of yourself and your readers to some statements relating to them in St. Alphonso Liguori's Moral Theology. St. Alphonso is, as you are aware, one of the last of Rome's saints—a Bishop; lauded by Cardinals, beatified and canonized, severally, by Pope Pius VII. and Pope Gregory XVI. His Moral Theology is the authoritative moral theology of Rome, and in his writings we shall look for nothing adverse to the monastic life. Now, in his "Homo Apostolicus," Tract vii., c. 4, s. 61, he is urging on bishops to be very careful in examining into the willingness of girls professing themselves nuns; and this is the reason which he gives—"For the greater part of them enter the religious state, not by God's vocation, but impelled by their parents, and hence it afterwards follows that they had a restless life there, and introduce laxities into the community to the common detriment." And is this, indeed, so? The greater part of nuns, says St. Alphonso, are not called by God, and have entered upon their state of life without his vocation, and, therefore, without his blessing—not by their own will, but impelled by others; and the consequence is individual restlessness and general laxity. What an awful picture does the saint bring before us of the inside of Roman Catholic nunneries—a picture drawn by no Protestant hand, but by the great supporter of the Papacy and the Papal system in all its branches—St. Alphonso Liguori, founder of the Redemptorists! But should

not the relatives of these poor restless ones arouse themselves? It may be thought that the Tridentine Excommunication is a sufficient safeguard to prevent any persons being driven into nunneries. But what denunciation is there that the subtlety of modern casuists will not escape from? Suarez, Bonacina, Filiucci, and Liguori all agree that girls may be compelled to enter a monastery, in punishment for any fault, or for fear they may fall into any immodesty, or if by their presence at home they may give or receive offence.—(Hom. Ap. vii., c. 2, s. 5.) A rule, the heart of which is eaten out by exceptions, is not worth much. Relatives may have better cause to complain than they are themselves aware of; for while, on the one side, "parents who, without good and definite cause, turn away their children from the religious state in any manner, either by guile, or by simply asking, or by promises, cannot be excused from mortal sin" (H. A. xiii., c. 1, s. 25); and "incur excommunication if they hinder girls from professing, or taking the habit, without good reason" (H. A. vii., c. 2, s. 5)—on the other side, "although it may be becoming for children not to go away without their father's blessing, yet this is understood when there is no danger of the father averting them from their holy purpose; but since this danger almost always exists, St. Thomas, without exception, exhorts children not to use their relatives' advice in the question of religious vocation. Relations, says the saint, must be removed from consultations on this point; for in this matter, relations are not friends but enemies."—H. A. xiii., c. 1, sec. 24. Parent against child—mother-in-law against daughter-in-law—not peace, but a sword. At any rate, these are not the main precepts of the Gospel of Jesus, and if applicable at all after the first spread of Christianity, certainly applicable only as accidental consequences, not as things to be aimed at. But, however that may be, is there not cause for fathers and brothers to examine for themselves and see if Liguori's statement be true—if laxity and restlessness do reside within convent walls, owing to the inmates having, for the most part, entered upon their life without a calling from God, and by the impulse of others?

Your obedient servant,

M.

THE CATHOLIC LAYMAN IN KILPATRICK.

No. II.

IN our June number, we gave an account of a conversation which took place, in Mr. Gasteen's house, at Kilpatrick, between Mr. Townsend, and Brian Kennedy, and Tim Donovan, and how their talk was put a stop to by the priest, Mr. Sheehy, coming up. When they heard he was coming, the two men were down the hill in no time, and a hard run they had of it, until they came at last to the stile; and when they had got over into the road again, they stopped, all out of breath and laughing at each other, and Brian said—"Well, Tim, we had a great escape of it." "I don't know," said Tim; "it was seeing you run made me run, too; but I don't like making off as if I had shot at a man, when I was doing no wrong at all. I'd have liked to have heard what arguments Father Sheehy would have had to give. Sure it would only have been fair, after our listening to Gasteen's clergyman, to make him listen to ours."

"Arguments!" said Brian, "it's little arguments you'd hear from Father Pat. Sure, he often told us that arguing with Protestants was the worst thing we could do. He says we ought to turn a deaf ear to them all, and not listen to anything they have to say. Do you remember his saying, 'when any go astray from the Catholic faith, the first moment of their fall is when they begin to question, or to ask a reason for any part of the church's teaching? From that moment they are not in danger of losing the faith, but they have lost it already!' And didn't he tell us that it wasn't our part to enter into controversy with Protestants, as if we weren't sure that we're in the right? All we have to do is to tell them to submit themselves to the church, and, if they refuse, they must take the consequences."

"Well," said Tim, "that may be a very good way for keeping ourselves right, but I don't think it would be a very good way of bringing any of the other side round to us. There's Gasteen, as good a neighbour and as honest a man as ever lived. Would it not be a pity to think of his being damned for ever, if our speaking to him in the right way could prevent it? And yet, how could we expect him to listen to us if we only told him to think as we do, and wouldn't listen ourselves to any reason? Isn't it natural for him to say, as he did the other day, that Father Sheehy talks like a man who knew he was an impostor, and who hoped, by bullying and talking big, to prevent his claims being examined into?"

"Tim, Tim," said Brian, "it will be well if your pride does not lead you astray; I know you think you're a great controversialist. But maybe it would be better if you were to take the priests' advice, and leave controversy to them, and be satisfied yourself to believe as your fathers believed. That's what Jerry Sullivan told me when I asked him to come up and hear the CATHOLIC LAYMAN read, that he would live and die in the church his father lived in, and would never hear anything to the contrary."

"I hope," says Tim, "to live and die in the church my father lived in, too; but I am glad to say I can give a better reason than that for it. I would take the priest's advice, if they all gave the same advice; but though Father Sheehy is against controversy, Father Molony, that was before him,